THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM." —*Jesus Christ. (John xiv, 21).*

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PRESIDENT GEO. Q. CANNON ON THE HISTORY OF THE "MORMONS."

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AFTER the death of Joseph Smith, work was resumed upon the temple, the completion of which was awaited by the people with the greatest anxiety. At that time, the walls were scarcely up to the first storey; but the prophet left as a legacy a solemn charge that the work should be continued, and every effort concentrated to accomplish this end. The activity of the mob kept pace with the zeal of the Saints. Assaults were made upon the outlying settlements, grain fields were destroyed and trampled down, stock were driven off and killed, and the people were compelled to flee into the city. More than once Nauvoo itself was threatened; and it is a literal fact that the workmen on the walls of the temple carried tools in one hand and weapons in the other. Spurred on to new exhibitions of hate by the efforts of the people to complete their sacred edifice the mob became so violent that in the fall of 1845, the authorities of the state acknowledged their inability to longer protect the city. Officials came to Nauvoo and held interviews with the leaders of the people. An agreement was drawn up to the effect that the mob would commit no further acts of violence if the people would consent to remove "as soon as grass grew and water ran." The compact was almost immediately broken and the work of plunder and destruction went on, the Mormons from nearly all the surrounding country being gradually driven into Nauvoo. No power was exerted to protect them, no voice lifted in their behalf. At last the inhospitality of a sovereign state permitted the homeless people to wander forth into the wilderness, there to perish from exposure or the missiles of a stealthy foe.

Early in February, 1846, the first

camp under the guidance of Brigham Young left the state. With the mention of this name the events of wonderful history are recalled. Brigham Young has been credited with having contributed greatly to the strength and success of what is called Mormonism. It is true that he was adapted to take up the work where Joseph, through martyrdom, laid it down. He possessed wonderful powers of organization and government, and executive ability of a superior character—a statesman in the highest sense of the word. But he always asserted that it was Mormonism that made him. Whatever greatness he possessed was due to the principles which Joseph Smith was the means in the hands of God of revealing. It was the fruit and product of the Gospel of Jesus Christ. He embodied in his life and character those principles, and he is but a type—a superior type, it is true, in many respects—of all the people who have embraced and carried out practically in their lives the principles which are taught by the Latter-day Saints. Possessing unbounded influence, he used his power most temperately, and his whole aim was to promote the welfare of the people. The evidences of his superior wisdom and genius are seen in every settlement that has been made throughout these mountains. Salt Lake City, through his prescience, was laid out as a metropolis. He never had any doubts as to its future or the commanding position of the territory which had been settled, and he made preparations in consonance with his expectations. Some of his contemporaries viewed him as, in many respects, the greatest living American. Only those who are ignorant of his true character will deny to him the possession of the highest powers of statesmanship, government, and philosophic wisdom. History is dealing more justly with him since he died than during his lifetime. The time is not far distant when Joseph Smith and Brigham Young will be considered the most remarkable men of their age.

The winter of 1845-6 was a severe one. The Mississippi was frozen in February, and a large number of the teams of the first camp crossed on the ice into the then territory of Iowa. In the meantime active preparations were going on in Nauvoo for the emigration of all who were able to furnish themselves with the necessary outfit. The companies pushed out from there during the early spring, leaving behind them only those who were destitute of teams and wagons to transport them. When the exodus was inevitable a covenant had been made by the entire people that they would help each other, and that those who had means of transportation would send back to help those who were destitute. While waiting for this help the city of Nauvoo was beleaguered by mobs, too impatient to wait for the people to be removed. In formidable numbers they attacked the city. Fighting ensued. A number were killed and the rest were driven across the river; not, however, before their wagons had been searched for everything worth plundering, especially weapons of defense. It was at that juncture that Esquire Daniel H. Wells openly cast his fortune with the afflicted people. He was one of the old settlers and had watched the founding and growth of Nauvoo, had listened to the teachings of the prophet and the other leading Elders, and had become convinced of the divinity of the work. He assisted in defending the town against the mob and fully identified himself with the outcast people in their hour of deep affliction.

No adequate description has ever been given of the sufferings and privations endured by the Mormons while journeying over the bleak prairies of Iowa to escape the cruel vengeance of men who prided themselves on being Christians. Yet, with all their sufferings, they enjoyed a sense of freedom that was indescribably delightful. They were no longer within the reach of cruel and bloodthirsty men who were continually plotting and devising schemes to harass, oppress and rob them. The Indians, into whose country they were venturing, were

more merciful than the men of their own race who had helped to drive them out. The wilderness itself, with its unknown terrors, was a pleasant refuge to contemplate, associated as it was in their minds with a sense of deliverance from the annoyances and attacks from which they had suffered.

In giving this hasty sketch we have reached the point where the Mormons were compelled to leave the United States. They had appealed to governors of states for a place of refuge; but their appeals had been unheeded. Only one response was received, and that of no encouraging character. Many of those who were members of the camps had been compelled to abandon their homes as many as four and five times. We look in vain for a justification with even the shadow of law, for this series of crimes against humanity and against law! The people were objectionable—that was all. That was the head and front of their offending. It is true they had been accused of many things. Their names had been cast out as evil. But they dwelt in a country of law, where they were in the minority, and where, if guilty, they could have been tried and punished for any wrongs they might have committed. They were loyal, industrious, and law-abiding. They had no practices save those which were wholesome and beneficent. They were not traitors, and, after the assassinations at Carthage, were not even accused of treason. They were not charged with immorality or murder. They paid their debts and respected the rights of others. They were Americans by instinct and Christians in practice. Every observer who visited them at the time testified to their orderly conduct, their cleanliness, and their hospitality. They were hated for their very graces, and outlawed because they were reformers. One of the chief objections brought against them by the first mob which attacked them in Missouri, was that they believed in spiritual manifestations and in the power of God to heal. It is worthy of note that in this nation to-day, among those who are not Mormons, scarcely any belief has more adherents than the belief in spiritual manifestations; and the belief that the sick can be healed by what is called the "Faith cure," is openly avowed by numerous members of orthodox Christian sects.

Another cause of hatred against the Mormon people in those same days was their alleged sympathy with abolitionism—a doctrine which the government afterwards maintained with incalculable cost of blood and treasure. One of the principal reasons of their expulsion from Illinois was the inculcation of the principle of union which in the earliest patriots was esteemed a virtue, and whose practice made possible the freedom of the colonies. These are not contradictions of history; they are instances which prove that history repeats itself.

Turning their backs upon home and property, but with the love of country and the love of liberty still warm in their hearts, they set out on their weary, unexplored way. Under all these circumstances never a thought of hostility to the constitution or the union had entered into their minds. They believed the government to be the best that human wisdom ever framed. They were loyal to the flag. They deplored the excesses which had been committed under it, and of course had a measure of contempt for men who lacked the courage in official positions to defend the rights of citizens, and who thus betrayed their trust. But they carried with them into the wilderness a profound reverence for the men who founded the government, for the constitution and for all the institutions of liberty which had grown up under it. They looked forward then as they do now, to the time when it will be their destiny to uphold and maintain the integrity of those precious guarantees which the patriots bequeathed to the country. A crowning proof of their patriotism, exhibited at this time, was an act which crippled their effective strength, but gave 500 men to fight the nation's battles

with Mexico. If ever a thought of disloyality had obtained against them, this incident ought to have removed it. The flower of their camp marched gladly away under the flag of the republic, and those who remained bore the same emblem with them to the chambers of these mountains. Its starry folds kissed the breezes which blew over the valley in 1847, when Mexico still claimed possession of the country. And it has ever since, and always, been revered as the symbol of human rights—a banner offering freedom to the oppressed of all nations.

Broad hints have been thrown out that the Mormons were not loyal because they have not rushed to battle and did not enter with eagerness in the fratricidal strife which raged for upwards of four years in our land. But this charge has no foundation in truth. At the time of the civil war, troops were readily furnished, in response to the call of the executive, for the protection of the mail route and to defend the overland line from the attacks of Indians. Undoubtedly we are averse to war, but not because of any lack of that courage which in brave men prompts them to defend themselves. The ready enlistment of the battalion gave proof of that. Yet the people universally abhor the thought of bloodshed. We have shown this in our treatment of the Indians. We have always preferred to feed and clothe rather than to fight them. At the same time, we have been under the necessity of defending our settlements against their attacks, and under such circumstances have thought it justifiable to mete out swift and severe punishment. But no feeling to hunt and slay for the mere love of carnage has ever been indulged in towards any human being, white or red. The tribes who lived in Utah when the Mormons came knew nothing of the white man. Many of them had never beheld any of our race. They owned the land upon which we settled, and we lived here for twenty years before any attempt was made to extinguish their title. We were their friends, and they trusted us. Wherever Mormons traveled among neighboring tribes, and were known, they ran but little risk of attack; for the kindness and humanity which they had shown to the Indians with whom they had been brought in contact, had gained them the credit of being the Indians' friends. Hence no part of the continent was ever settled more peacefully and with less trouble between the two races than Utah territory. We had no presents to give to them when we came, for we were almost destitute of even the barest necessities for our own existence. Our wagons did not contain food enough to last till another harvest; but scanty as our provisions were, we shared them with our red neighbors. This has been the policy steadfastly pursued wherever we have gone.

[TO BE CONTINUED.]

THE FREEDOM OF OBEDIENCE.

"ORDER is heaven's first law," says the poet. It is not so. Order is not heaven's first law but the result of heaven's first law—obedience. Once in that happy realm of our pre-existence did ugly disobedience raise his discordant head, and for a time banished chaos re-entered the heavenly portals, leaving her hideous tracks of ruin and confusion where peace and union had reigned as supreme and universal as the light of eternal day. But only for a brief season. Now in the dark abode of the damned, and on the mortal, the uncompleted dominions of our Father, they still hold sway—sullen disobedience and chaos, his deformed offspring.

Obedience is freedom. Who that has studied the harmonies of Nature can doubt this? "Free as the

rippling brook and the singing birds"—are not these favorite similes in every tongue? But why is the brook free? It is not because it obeys the laws of gravitation—because it does not try to run up hill? Why are the birds emblematic of liberty? It is not because they obey the God-implanted instinct to sing His praises the live-long day?

Can there be found in the whole universe, from the tiniest diatom under the microscope to the mightiest orb in space, a simple organism whose very existence does not depend on obedience to the law of its being? And must our glorious sun be considered a slave because from day to day, year to year, age to age, he brings to the world heat and health, light and life? Alas! what would become of this small ant-bed of the solar system if each mighty sun should become a law unto itself. What an awful, what a sublime spectacle of chaos would that be were all the stars and constellations to run riot among each other. And are they, figuratively speaking, slaves, because each performs, in time and season, his task in the great machinery of the universe? Does not obedience make them free?

Obedience is union. Where is the society, however just and beneficent its object, the government, however perfect its laws, the church however divine its precepts, that can exist a single day without obedience on the part of its members? Disobedience is only another name for anarchy.

Obedience is the law of eternal progress. Granted that in order to develope any faculty, whether physical, mental, moral, or religious, it is necessary properly to exercise it. But what is exercise but another name for obedience—obedience to the law of development. Is a man a natural liar? Let him obey this law constantly and he will be cured: "Thou shalt not lie." Is he a kleptomaniaic? "Thou shalt not steal," will make him an honest man if he will obey it a life time. To obey is progress, to disobey, retrogade.

Obedience is godliness. God *is* God because he has learned perfect obedience to perfect laws, and man, the God in embryo, will attain to the same perfection by the same means. Prove that God is not omnipotent, omniscient, omnipresent, all-truth, all-just, all-merciful, all-loving, or that in any of his creations or awards, He does not act in accordance with these eternal laws of the Godhead, and by the same argument you prove that He is not God.

But it is only obedience to truth that will in the eternities to come place man in the realm of perfected beings. But knowing that truth, let us be assured that nothing but obedience will make us perfect as our Father is perfect.

Let us not, then, young men and women of Israel, be ashamed of obedience either to the principle of our holy religion, or to the counsels of those whom God has placed over us. But let us not obey blindly. To obey blindly is not to be in possession of the spirit of God, enjoining obedience; for God will never make a requirement of us that He will not also show us by His Spirit is right and just, if we live so as to merit such confidence.

And let us brand that man as a fool or knave who prates obedience as something ignoble and slavish. Satan is the first and greatest prototype of this class of beings, and if his fate does not fall to their lot, it will not be because their teachings differ from his, but because of their insignificance, and because they do not put in practice their theories. That man alone is free who has learned life's duty and performs it as willingly and cheerfully as the bird that warbles in the tree.—N. L. NELSON, in the *Contributor*.

Good character largely depends upon the constant repetition of good actions until they become habitual; and whatever innocent means are necessary to secure this should be used. The best should have the preference if they can be made effective; but it is useless to press unavailable motives to which there is no response in the heart of the one influenced.

A PROPHETIC SPEECH.

"Let the carpet-bagger, expelled finally from every State in the American Union with the brand of disgrace stamped upon his brow, lift up his head once more and turn his face toward the setting sun. Utah beckons him to a new field of pillage and fresh pastures of pilfering. Let him pack his grip-sack and start. The Mormons have no friends, and no one will come forward to defend or protect their rights. A returning board, from whose decisions there is no appeal, sent out from the American Congress baptized with the spirit of persecution and intolerance, will enter Utah to trample beneath their feet the rights of the people of that far-off and ill-fated land. Mr. Speaker, I would not place a dog under the dominion of a set of carpet-baggers re-enforced by a returning board, unless I meant to have him robbed of his bone. A more grinding tyranny, a more absolute despotism was never established over any people."—*Hon. John F. House, of Tennessee, in the House of Representatives, April 18, 1882.*

WHEN THERE'S LOVE AT HOME.

The above is part of a song which most persons have joined in singing, or failing this have been moved by its sentiment while their hearts have testified to its truth.

When love is the atmosphere of home, there will be the largest measure of vigorous home life, and where that atmosphere is vitiated by the lack of or withdrawal of that element, it will be found that none other can supply its place.

Love is the seed corn of all the virtues, the root from which comes every variety of fruit needed "for the healing of the nations;" it is a divine element and personality, for "God is Love," and all those who possess His spirit live in love. Love is unselfish; it "seeketh not its own;" its delight is to minister to others, and is thus the key to the highest and most successful life. Love is patient, merciful and compassionate; it is the spirit of sacrifice, it gives its life "a ransom for many," and by giving in the order of God it gains eternal life. In its loftiest aspect it is not the love of sex; while that may purify, refine, enlarge the heart, true love is without or beyond sex, it "goes about doing good," seeking to instruct the ignorant, to encourage the timid, to cheer the downcast and to rescue the fallen. It is beneficent as the hand of God, impartial as the sunshine which falls on the evil and the good alike, and emulating its personified glory in the record of Jesus Christ, who "while we were enemies," died for us; so it throws the mantle of charity over the erring soul or dies that it may live.

Nor is true love ostentatious, as was prophesied of the Master, "He shall not strive nor cry, neither shall he lift up his voice in the streets;" so love does not blazon its beneficent work abroad; all those who cherish it are among those who "do good by stealth, and blush to find it known!"

Love is a peace maker; contention and strife are its enemies, and they cannot dwell together, for it will generally overcome, and rout all uncongenial spirits if it have its own sweet will.

Give me the home where love rules, and there is eternal sunshine, perennial summer, the flowers of Eden bloom there; the landscape is an approximation to the heavenly one, and its music is a foretaste of the harmonies of the celestial city—it is indeed the veritable "New Jerusalem," which cometh down from God.

Under its rules, jealousies, envying and every evil work will pass away, as the snow flakes melt beneath the genial sun; for it is a

transforming influence, blending all interest, preserving all ties, and making them enduring as the stars.

In its most generous aspects it is beyond the wife, the family, or the friend; its field of exploration and work is universal man—is, indeed, the world, and its anticipation is to continue its salvatory processes in the eternities to come. Redemption is its theme, and every one who has experienced redemption in a small degree is able to be a successful worker for the one less advanced or fortunate than himself.

But all our local loves, our family affections, that which inspires the sanctified toil of the husband, the waking dreams of the devoted wife, the responsive obedience of a son or daughter, and the mutual, affectional interest of the family circle, as well as that which in a less degree makes kinship and friendship what they are, all constitute in different degrees the preliminary exercises in the science of love; but in all these relationships exists more or less of the element of self, they are our own, they are esteemed to be our friends so thought, sacrifice, love for them is less transcendent than the love of the glorified One, who died for His enemies, suffering "the just for the unjust that he might bring them to God." Surely here was relationship, family, friendship and love, with its undying example, and the prophesy and possibility of its final expansion, to the fullest capacity, according to the measure of God.—*Editorial in Zion's Home Monthly.*

FACTS AND EVENTS.

The Laccadive Islands have been attacked by a plague of rats, which destroyed the cocoanut plantations, and reduced the islanders to a condition of destitution. It has been suggested to the Madras Government that it should deal with the plague by the plaster of Paris cure. Powdered plaster is sprinkled on boiled rice. The rats which eat this become thirsty, and when they drink, the plaster hardens and kills them. This plan is at least free from the danger to human life which attends the use of arsenic.

VIENNA, Jan. 25.—The storm which raged yesterday continued all night in Hungary and Upper Styria, and numberless reports have to-day been received of the damage that has been done. Roofs of houses have been torn off and houses almost demolished, while in gardens and forests, trees without number have been uprooted. Many people have been injured through various accidents by the hurricane. At Pressburg a child was blown into the Danube and drowned. The old St. Martin's Cathedral, where the Hungarian kings were formerly crowned, has been damaged. It is reported from Raigern, in Moravia, that the tower of the church attached to the Benedictine monastery there has been blown down. In Southern Hungary floods have occurred in several places.

Senator Ingalls made his long expected speech at Washington to-day (Friday) on the race problem in the South. He argued that the colored man was a permanent institution in the country, and entitled to equal rights with the Caucasian. He said that the conduct of the colored race had been beyond all praise. They had been patient. They had been loyal and docile to their masters and to their country. Education qualifications and other qualifications might postpone the crisis, but he warned those who were perpetrating wrong on the suffrage, that the North would not consent to have their institutions, their industries, their wealth, and their civilisation changed, modified, or destroyed by a Government resting upon the deliberate and habitual suppression of the colored or any other vote by force or by fraud. Sooner or later there would be an armed collision between the races. He went on to warn the South of the natural consequences of its course towards the colored people. He concluded his speech by appealing to the South to try the only solution of the problem which they had not yet tried, that of justice.—*Liverpool Post*, Jan. 25, 1890.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 3, 1890.

THE APOSTASY ANALOGICALLY PROVEN.

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THE picture which Moses gives us of the paradise in which our first parents were located leaves nothing to be desired. The lives of the first pair were cast, in the beginning of their terrestrial existence, in the midst of supreme peace and blessedness. What could heart wish for that had not been bestowed? The earth yielded of her strength bountifully, and the labor that was necessary to dress and keep the garden of Eden was but sufficient to engage the time and thought of the cultivator pleasantly and profitably, and to preserve him physically in a state of healthfulness. Luscious fruits of every description to delight the eye, gratify the taste, and minister to all lawful appetites grew in abundance. The garden had been planted by the Almighty, and was in every way worthy of such a Being. It did Him credit, and He pronounced it good. During the time that Adam and Eve dwelt in Eden, they had the inestimable privilege of conversing with the Great Father Himself. They beheld His face, and were soothed by the music of His voice. He was a present and willing instructor to give His children information upon all subjects that could properly engage the attention of immortal beings. But a change came over the lives of the dwellers in Eden, and they were expelled therefrom. Where, then, were the fields ladened with grain which had grown without corroding toil? Where were the rich and luscious fruits that had once hung so temptingly within reach from the trees of God's own planting? They had vanished like a dream. Instead of the earing corn, there were noxious weeds; instead of the fruit-bearing tree, briars and thorns grew and multiplied. The change was vast; and by contrast the second scene appears most uninviting. In the first one we behold an oasis of surpassing beauty and fertility; in the second a world-wide and desolate Sahara. In their new abode they doubtless often looked back with feelings of sadness upon their former state of joy and blessedness; but it had passed out of their reach forever. They sighed for the golden days of yore; but lamentations were in vain. What, let us inquire, had brought about this remarkable change in the lives of Adam and Eve? Why were they denied the blessings once enjoyed in Eden? Why did God cease to manifest Him

self to them as on former occasions? The answer may be given in one word, namely, TRANSGRESSION. They had departed from the laws which the Almighty had ordained as the dependence of immortal life. The lives of the first pair opened amid bounteous plenty, joy and blessedness; then came transgression, which was followed by poverty, enfeebled vitality, wretchedness, misery and woe. These are truths taught by the story of Eden, and the subsequent history of mankind.

Among the teachings of the Savior we find the following remarkable parable:

And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants; and he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.—Luke xv, 11—21.

As Adam, in the beginning of his terrestrial existence, dwelt in the magnificent home which his Father and God had provided for him, so also the prodigal in his youthful days dwelt in the home of his father. In each instance plenty abounded. Even after the prodigal had taken away out of the possessions and wealth of his father all the portion of goods that belonged to him by right of inheritance, there still remained such an abundance in the old homestead that even the servants had "bread enough and to spare." Every want there was supplied. So long as the son remained under the paternal roof, he had the privilege of constant communion with his father, at whose feet he could sit and listen to the words of wisdom that flowed from his lips. But in this case also we find that a vast change came into the life of the son. He became impoverished. No longer could he sit down at a table furnished in like manner to that formerly spread before him with all the bounties of earth. He was finally so greatly reduced that starvation stared him in the face, and he fain would have partaken of the husks that the swine did eat, but no man gave him even of them. In his pitiable straits he, too, looked back upon the bounteous days of his early life. What was the cause of the great change that took place in his life and circumstances? We find the answer revealed in the thoughts of his own heart when he said: "I have sinned against heaven and before thee." Transgression brought about his ruin, and left him in the most abject poverty. He failed to hearken to the counsels of his father, and lost the enjoyments of a home blessed with the bounties of earth. All he had was the memory of departed joys and advantages.

Thus it was with the life of these individuals, and the same principle prevails when we consider mankind in their collective capacity. We start with the Jews as they were led out of the land of Egypt, for with the exodus their national life begins. What blessings were not then strewn richly in their pathway? They had a pillar of cloud to lead them by day, and a pillar of fire by night, Moses, their chief leader, was permitted to come near to the presence of the Great I AM, who undertook to give them counsel in all their undertakings, and so long as they hearkened thereunto prosperity attended them on every hand. Their enemies were overwhelmed in the sea, and the walls of strongholds fell before them through unseen but powerful agencies. Mighty works were performed by inspired men whom the Lord raised up from time to time for the accomplishment of His purposes. The gifts of God manifested in visions, dreams, prophecy, revelation, healings, raising of the dead, together with a variety of temporal blessings were showered down from heaven upon them. They lacked for nothing apparently that the heart could desire or the needs of man require. But a change came into their lives. No longer were the armies of their enemies overthrown before them by the terrible might of the Lord. For centuries no prophet inspired of God has been raised up among them. The ministrations of angels has ceased in their midst. There has been no vision from the Lord; no dreams have been given; no healings have been manifested. Alas, how changed are the circumstances of the Jews now to what they were a few centuries ago! They have had their golden era; but all that remains of it is history. They look back upon the early days of their people and sigh for the blessings and privileges which were then enjoyed. What has brought about this wonderful change in the history of this people? The same answer must be returned as in the other cases considered. Transgression and apostasy lie at the root of the matter—a departure from the wise counsels of the Almighty. The matter is summed up in these few words. Because of transgression Adam and Eve lost their Paradise. Because of transgression the prodigal lost the well-appointed home provided for him by his father. Because of transgression the Jews lost the blessings, powers and privileges enjoyed by their fathers in early days. These facts stand out so clear that they must be admitted. There is, further, not a single word found anywhere within the lids of the Bible that even implies that our first parents would have lost their Eden had they not transgressed against God's laws; not a word which implies that the prodigal would ever have failed to enjoy the comforts of a good home, where plenty abounded, had he not disregarded the counsels of a wise and loving father; not a word which implies that the Jews would have lost a single one of their ancient privileges and blessings had it not been for their apostasy.

One chapter of history still remains to be considered, and because it concerns our times and Christendom in general, there are vast personal interests involved. We find that something over eighteen centuries ago Christ Himself came to earth and established a glorious Church. It represented in the religious world what Eden did in the material. It was a spiritual garden of the Lord. He planted it with trees that bore the richest fruits of heaven, and mankind were invited to partake freely. Some dwelt within it, and lacked for nothing. Everything that could minister to the well-being of our

race was provided in the richest abundance. The gifts of the Spirit abounded, and were manifested in visions, dreams, prophecies, revelations, communications with the heavens, etc. There were inspired men to lead the people in the way of eternal life. Mighty works were performed by the power of God in healing the sick, in preserving the Saints, and in many other ways. But a wonderful change has taken place since those golden days of yore. Where now are the magnificent blessings of God? Where are the luscious spiritual gifts upon which the ancient Saints were accustomed to feast? No longer in the general Christian world do we find men who speak by the direct inspiration of the Almighty. Enrapturing visions of heavenly things have ceased; inspired dreams have ceased; and so with many other gifts, powers and blessings. Such is the fact as acknowledged by sectarian Christendom itself. What cause has brought about this sad but wonderful transformation? The case is one that is parallel with the others that have been considered, and the answer is the same. TRANSGRESSION; APOSTASY; a departure from the home established by the Lord for His children. They have gone into another country and there wasted their inheritance.

The analogy in these cases is too plain for us not to perceive it; and those who close their eyes to the lessons taught therein must, it seems to us, do so wilfully. They wish to be deceived, and prefer error to truth, and darkness to light. There is an effort made to account for the loss of the miraculous gifts of God by claiming that they are no longer needed. As well might Adam and Eve have said that Eden was no longer necessary; as well might the prodigal, when nothing but the ruins of his inheritance surrounded him, have said that the bounteous plenty of his father's house was no longer needed; as well might the Jews to-day say that the loss of their ancient blessings is a matter of no account—those advantages are no longer necessary. Alas, for Christendom! It has scarcely anything left now but the history of departed glories. It began in might, it is reduced to weakness; it started with one Lord, one faith, one baptism, it is ending in division; it began in the midst of an abundance of rich spiritual blessings, of these it is now impoverished. Such a condition of affairs is no more the legitimate outgrowth of the Christianity founded by the Savior than briars, thorn and noxious weeds are of Eden; or the distress of the prodigal is of the blessedness of his early home; or the deplorable state of the Jews is of the ancient gifts of heaven which that people once enjoyed. B.

DISTRICT MEETING.—There will be a District Meeting in the Leeds Conference, held at the Forresters' Hall, Charlotte Street, Hull, on Sunday, February 9, 1890. Meetings to commence at 10-30 a.m., and 2 and 6 p.m. President Teasdale is expected to attend.

We make a fatal mistake to devote the whole of our strength and energy to wooing prosperous circumstances and warding off adverse ones. Much of it must of course be thus employed, but enough of it should be reserved for the reception, in the right spirit with right aims, of whatever comes. Bacon tells us that the virtue of prosperity is temperance and the virtue of adversity is fortitude; but it depends upon ourselves whether we gather these and other precious fruits from either of these plants.

CORRESPONDENCE.

On Board the S.S. *Wyoming*.
Jan. 17, 1890.

President George Teasdale.

Dear Brother,—I am pleased to inform you that we have arrived safely within a few miles of Sandy Hook, after having experienced a most trying and dangerous voyage. Four times we were struck by strong gales, and had altogether about two days only of fine weather. We were obliged to bear up against head winds all the time. Heavy seas often swept the deck, and on the 10th one boat was carried away and another disabled. Later on, the gear covering the back of the wheel-house was swept off. We are, however, thankful to be able to say that we are well, and by the grace of God delivered from the terrors of the mighty deep. We have suffered somewhat from sea-sickness; but during the past few days we have enjoyed our meals very well. I am now much improved, and altogether we feel to thank and praise the Lord for all his goodness to us.

We have had considerable discussion with the passengers, but enjoyed their society. Among the little company are a fine moderate Church of England clergyman and a bigoted Catholic priest, and also two lady missionaries from China, and your humble servants of the true faith. We have been treated with respect and consideration by the officers in charge, the captain being very attentive to his duties.

We do not expect to land until early to-morrow morning, which will make fourteen days spent on the trip—a long and anxious one, you may be assured; yet we felt calm, and sure that God would deal with us as He usually does by His servants and Saints in preserving them upon their journeys Zionward. The purser remarked—much to the amusement of some passengers—that ships never went down with "Mormons" on board. This may have been said jokingly; but the world may yet find it quite true in days to come.

With kindest regards to you and all with you at "42," and praying God ever to bless and protect you, and fill you with His Spirit,—I remain as ever, yours in the truth of Christ,

J. McKELLER.

7 P.M.—We are now stuck in the mud inside of Sandy Hook. 18th, 7 a.m.: In quarantine.—J. McK.

MINUTES OF THE BIRMINGHAM CONFERENCE,

HELD AT HUNTER'S VALE, FARM STREET, BIRMINGHAM, ON SUNDAY, JANUARY 6, 1890.

ELDERS present from Utah: Apostle Geo. Teasdale, President of the European Mission; G. H. Baugh, President of, and J. H. Ward, E. C. Rich, S. W. Western, W. G. Bickley, C. R. Lyman, J. E. Huish, and A. F. Cummings, Traveling Elders in the Birmingham Conference; also Elders T. H. Blackburn, from the Leeds Conference.

10-30 a.m.

President Baugh said the Gospel of Christ was able to save us, if we obeyed all its laws and requirements. The Saints should attend to their prayers, meetings, and all other duties required of them, that they might retain the Spirit of God. Said the work of God throughout the Conference had a better prospect than heretofore. Some were investigating the principles, yet few were willing to accept and obey them. About 18,500 tracts had been distributed in the Conference during the year 1889. He presented the statistical and financial reports for the year ending December, 1889, which were approved by a unanimous vote. The former showed there were in the Conference 1 High Priest, 6 Seventies, 32 Elders, 7 Priests, 10 Teachers, 10 Deacons,

240 members, 306 officers and members; 24 had been baptized, 20 emigrated, 7 had been excommunicated, and seven had died.

Elder Huish said the religion of the Latter-day Saints was consistent, and would bear investigation; it comprised the true plan of salvation, which, when obeyed with sincere motives, brought blessings to the people. His experiences had proved to him the divinity of the Gospel, for he had seen the good results that had followed obedience to its laws in Zion.

Elder Lyman expressed his willingness to do his duty as a servant of God, and exhorted the Saints to so live that they might attain to all the blessings promised to the faithful.

Elder Cummings testified to the restoration of the Gospel with all its gifts and powers to save. He was thankful he was taught its principles and had been considered worthy to advocate them.

Elder Rich said he was glad he was a member of the Church. He knew the Gospel was true, and that all who obeyed its laws would obtain eternal life.

President Teasdale said he was pleased to meet again with the Elders and Saints in conference. It was a privilege to have the Gospel as the Elders possessed it, and to be associated with the Priesthood of God. It was God's work in which we were engaged; and the Saints should worship God and keep His commandments. This is the secret of success. In true religion it is necessary to have authority from God to preach the Gospel. Anciently the Apostles of Christ taught the Gospel without purse or scrip, depending upon the people for support; but the people of this day were not so generous, and the Elders generally defrayed their own expenses. The Elders, though not learned, possessed the authority of God to officiate in all the ordinances of the Gospel, and to confer the Holy Ghost on believers; and whosoever received them received Him who sent them, namely, Christ; and whosoever received Christ received the Father. He related several incidents bearing on his early career in the Church, and on his first journey to Utah, showing the hardships and trials the Saints endured in those days in gathering to Zion. The facilities for gathering were much better now; and yet some folks did not appreciate them.

2-30 p.m.

President Baugh presented the authorities of the Church, both general and local, and the Priesthood of the Mission and Conference, all of whom were sustained by unanimous vote.

The Sacrament was administered by Elders Lyman and Cummings.

Elder Ward said he always felt his inability to instruct the Saints. We were living in a momentous period of the world's history—the dispensation of the fulness of time—a time that the good of all ages had looked forward to, and when many prophecies were being fulfilled. The epidemic which had recently spread through Europe was speaking to the people as plainly as the plagues to Egypt in the days of Pharoah. God had established His kingdom upon the earth, which would stand for ever. He drew a comparison of the treatment received by ancient Israel from their enemies, and that received by the Latter-day Saints at the present time, pointing out the terrible results of opposing God's people. The enemies of God's work in this time would be destroyed.

Elder Bickley spoke upon the first principles of the Gospel, showing the necessity of complying with all the ordinances of the Gospel. The doctrine of a mere belief in Christ being sufficient for salvation was erroneous. The people were required to be baptized for the remission of sin, and to receive the Holy Ghost. Infant baptism is not sanctioned by the Gospel, but that practice is a perversion of the true order of the plan of salvation. He concluded by testifying to the divinity of the mission of the Prophet Joseph Smith.

Elder Western said the faith and doctrines taught by the Saints was the same as that taught by Christ and His apostles, and is the power of God unto salvation to all that would obey them.

Elder Blackburn said all the Elders had the same testimony to bear, though expressed in different terms,

which was consequent on their having partaken of the same Spirit. The Gospel of Christ required works as well as faith. He also exhorted the Saints to diligence in the performance of all their duties.

6-30 p.m.

President Teasdale said the worship of God was not merely to attend meetings and sing and pray, but to do His will and keep His commandments. The objects of pure religion were regeneration and perfection, and the object of Christ's Gospel was to save us from death and to ensure unto us a part in the first resurrection. Salvation was an individual work, faith and works being necessary inasmuch as all would be judged according to the deeds done in the body; and any man who officiates in the ordinances of the Gospel without authority of God is an impostor. The doctrine of Christ promised us individually light and truth. Whosoever did the will of God should know of the doctrine; hence the condemnation of those who reject it. Belief, repentance and baptism was the order of God's house; in proof, the speaker quoted from John iii, Acts ii, and Mark xvi. Wherever the Gospel was taught and the people believed, they were baptized, and signs followed the believers. We could not dictate to God the terms of salvation, but must accept His. The Latter-day Saints had accepted eternal principles, and were qualified to teach the people the ways of life. In conclusion he bore his testimony to the divine mission of the Prophet Joseph Smith, and admonished the Saints to live a righteous life and endure to the end.

E. HOLDER, Clerk.

THE RAT PLAGUE.

DOLEFUL accounts continue to be published from many parts of the country of the destruction and havoc wrought by rats. The wily rodent has come this time in battalions, but it is hoped he has not come to stay. In England it is the eastern counties which are chiefly suffering, and it is the east coast of Scotland also which has been most largely afflicted. But the plague is spreading; spite of all that man can do, aided by dogs, and armed with steel traps, guns, snaring nets and poison, the rat is marching victoriously onwards, and finds plenty of new worlds to conquer. Crewe, for instance, has been judicially proclaimed as a "rat-haunted place." The Fen district of Lincolnshire is rat-haunted and rat-desolated. Most pitiful accounts are given of the ruin and disaster brought upon some of the farmers in that region. The omnivorous rodent makes for the various crops in succession. The potato and mangold have now been attacked, and the young plants in the field, such as wheat and beans, are seriously eaten away. So far no pied piper has appeared on the scene, but a French chemist has written to the Mayor of Lincoln offering to come over and exterminate the vermin. If the chemist will accept payment by results, the despairing farmers of this and other districts should lose no time in opening negotiations. What the Frenchman's method may be of course no one knows; that is his secret, and he jealously guards it. To be successful, however, it will have to be something out of the common. All the old "cures" and traps have been tried in vain. The gamekeeper has gone too far in destroying the rat's natural enemies, and artificial foes have hitherto failed to supply the deficiency. Pasteur undertook to rid Australia of rabbits by scattering disease broadcast among those destructive creatures. Not unlikely the French chemist, who is anxious to emulate the fame of the piper of Hamelin, is a disciple of Pasteur, and hopes by poisonously inoculating a few of the rodents, to carry a deadly epidemic into their ranks.—*Liverpool Echo.*

It is the blackest ingratitude to accept the best of any one's endeavors to please you and repay it with indifference.

UTAH NEWS.

(Summarized from Territorial Papers.)

Main Street, Salt Lake City, is being macadamized.

A franchise to build gasworks in Provo has been granted by the council of the latter city to V. M. C. Silva and A. C. Swain, of Ogden.

Salt Lake City has been afflicted with diphtheria. Ten deaths were reported for December, and many houses placed under quarantine.

There is in progress of contruction and nearly ready for operation in Ogden, a factory for the manufacture of packing boxes, sash, doors and blinds.

Billy Wilson, the Ogden canyon sawmill and lumber man, says the snow is so deep (nine feet on the level) in his logging camps that operations are carried on with great difficulty.

The elegant new Culmer block on First South-street, Salt Lake City, is nearly finished, and many of the offices are occupied. It is heated throughout with steam and lighted with both electric and gas lights.

The Rio Grande Western has let the contract for a twenty-five mile western extension from Thistle towards Marysville, Utah. Thistle is a station on the Rio Grande Western in Utah county, seventy-four miles south-east of Salt Lake City.

Two hundred and sixty-five shares of Z. C. M. I. stock were sold recently, bringing $133 per share. The par value is $100 per share. Four Salt Lakers took 130 shares, one Beaver man 50, and nine Ogden business men jumped at the remainder.

The heavy snowfall in Ogden Valley is phenomenal, but in the country around it is even heavier. Reports from the south are to the effect that the Utah Central is blockaded between Milford and 'Frisco, and tickets are not sold beyond the former point. Advices received late last night are to the effect that considerable difficulty is also encountered between Lehi Junction and Tintic.—*Salt Lake Herald*, 14th Jan.

An old resident of Provo has been working for seven years past on an invention which is calculated to do away with the old screw propeller of the ocean greyhound. At last his plans are perfected, and recently he called in and exhibited his plans. The gentleman states that with the aid of his new invention, the Atlantic, from Liverpool to New York, can be croseed in at least one half of the time required by the swiftest vessel at the present time. The machine is in the form of a wheel, capable of double action, which can be attached to the sides or keel of the vessel below water. A drawing is at present in the patent office at Washington.—*Provo Enquirer.*

We learn from Mr. Racker, of Lehi, of a coal discovery recently made by residents of that town. It is located fifteen miles west of Lehi, and about six miles from the railroad. Samples have been brought to town and are being assayed. A drift of fifty feet has been made, but up to the present the vein only shows a thickness of two feet. It is expected to thicken as developed, and there is a prospect of striking something large and profitable. Locations have already been made by the discoverers and others, and the